

E
98
I5
I 39
NMAI

INDIANS AT + WORK



DECEMBER 15, 1935

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

· OFFICE · OF · INDIAN · AFFAIRS ·
WASHINGTON, D.C.



I N D I A N S A T W O R K

CONTENTS OF THE ISSUE OF DECEMBER 15, 1935

Volume III

Number 9

	Page
Editorial	John Collier 1
How?.....	Myra Barber 5
An Indian Christmas	Scudder McKeel 7
Fort Berthold Reservation and IECW	Charles A. Bird 9
An Indian Food Heritage	11
Crow Creek Bags.....	Della Coler 12
Christmas Article from the Chippewa Country..	J. W. Kauffman 13
IECW Truck Trails	Floyd B. Chambers 17
The Writing on the Wall	Ruth Willis Pray 18
Visitors From Tongue River	Margaret Bingman 21
Rattle Snake Dam	Tony Azure 23
Their Fun and Humor	Henrietta K. Burton 24
C.C.C. Educational Programs	25
What We are Doing at Peach Springs Day School.	Frost Querta 27
4-H Club Christmas Activities	F. W. Kirch 28
Fort Belknap Reservation Shippers	30
Some Indian Bills that Failed to Pass	Lawrence E. Lindley 31
Doing Your Own	Henrietta K. Burton 36
Marketing Alfalfa on the Pima Reservation ...	C. C. Wright 37
New Sanatorium for South Dakota	43
Grand Ronde Reservation	Oscar H. Lipps 44
Ceremony of the Creeks	46
From IECW Foreman Reports	48

A WINNEBAGO BABY, DRESSED IN A WHITE BUCKSKIN DRESS TYPICAL OF HER PEOPLE



By Mario Scacheri



· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

· VOLUME III · - DEC. 15, 1935 · - NUMBER 9 ·

What future for the Sioux? There have been Sioux Indians, and some friends out in the wide world, who thought there was no future for the Sioux.

For here is a race whose every strength and every virtue was turned into a weakness by the circumstances thrust upon it. Its aristocracy of the warrior -- its conception of a life grandly and ceremoniously lived -- its deep ideal of giving, not getting, of dispersing wealth, not accumulating it -- these virtues and graces are what seemed to have sealed the present fate of the Sioux race. A legally compelled individualization -- an individualization frustrated in advance by the material and legal conditions -- what place had it for these strengths of the ancients?

So the Sioux have lived poorly by the swift consumption of their capital assets. And even those Sioux bands still possessing millions of acres of land have lived poorly. The wolf whiffed at every door; starvation haunted every tomorrow.

In the last ten days I feel that I have "touched earth" among the Sioux. I have met several thousand of their men and women face to face. I have watched them working -- have seen the beginning of the come-back of their damaged lands. I have seen their new cattle and their cattle associations. But principally, I have experienced the workings of their public mind. And that experience leaves me in no doubt that the Sioux have a future.

Their public mind. Their thinking and emotion, as gradually their collective opportunity is brought to the fore, and is made precise -- a challenge to sanguine thought and to immediate action. The immediate occasions have been the Indian Reorganization Act and the rehabilitation program. Indian ECW had made the beginning -- thousands of Sioux for two years had worked, consecutively and productively, on projects of community advantage.

In all these meetings and the more personal conversations before and after them, there was little of explicit reference to the past of the Sioux spirit, the undestroyed social heritage, the repressed and rejected ideals of the Sioux. Attention was focused rather on the urgent present and the imperiled but possible future. But that which moved behind the discussions was the ancient hope of the Sioux -- the old pride and old largeness. A long winter of the spirit is coming to its end among the Sioux.

.....

Reaching Albuquerque, I received news of an important event among another tribe.

Laguna Pueblo grazed fifty-five thousand sheep units. The damaged range has a capacity of only fifteen thousand sheep units. A seventy-three per cent reduction, to be made in four years beginning at once.

I had predicted that a year, or years, must pass before any Pueblo could be brought to see the range control problem and the painful necessity of stock reduction.

Soil Conservation gathered the facts for Laguna. Then at successive meetings, Superintendent Aberle and Land-Use-Assistant Fryer laid these facts before the Indians. The possible use of coercive authority by the Government was not even hinted at. No offer to buy even one head of sheep or of goats with Government money was made. (Later it has developed that the Government can purchase the goats.) No promise of new lands as a reward for the sacrifices of reduction was held out. Not even work-relief (IECW and Soil Conservation) was promised beyond the current fiscal year. Only, the Lagunas were told: "You cannot compromise when the question is the future life of your land." The issue was left in the Lagunas' own hands.

And on November 27 they acted. Their action was unanimous and every one of the larger stock-owners (who must carry the great brunt of the sacrifice) joined with the others. At once, 3600 goats are to be given up; 1600 wethers; 1500 lambs; 800 horses; and 125 steers. In four years the total of sheep-units is to be reduced from 55,000 to 15,000. Meantime, through the positive technics of

soil conservation the range will be built up, the farming areas will be increased, the land will be enabled to recover -- to live -- and the foundations of a Greater Laguna for the next hundred years will be laid.

Did any community of white stockmen, anywhere, at any time, ever make a voluntary adjustment comparable to this? I am told none ever did.

It is the new method of Indian service which brought the triumph at Laguna Pueblo. The whole Service personnel well might study how it was done. But this new method (complete frankness; fullness and precision of facts; and the casting upon the Indians of the burden of their own responsibility) was successful because of what Laguna is -- a living human group, looking beyond momentary pain to the compensating years, and loving well that Earth which is the parent and home of man.

JOHN COLLIER

Commissioner of Indian Affairs

HOW?

By Myra Barber

Myra Barber, the author of the poem "How?", spent the summer of 1933 as guest of her sister, whose husband, Clyde H. Clapper, is teacher in Day School Number 16, on the Pine Ridge Reservation, South Dakota. She used to accompany the Clappers when they visited the Indian homes near Porcupine, and was greatly intrigued by the form of greeting "How!" used especially by the older Sioux. She frequently referred appreciatively and sympathetically to the complete change of living to which the Indian was trying to adjust himself. Shortly after her return home she sent the poem to Number 16. The children liked it so much that they included it in their book on Sioux Indians.

I am a Sioux,
Straight I stand.
My eyes look out into the future,
and white brothers
Struggle hard to read
The secret there.

How can I
Eat at noon
And go to sleep at ten?
Rise at Sunrise
To plow corn?

How can I
with heritage of mine -
Free open lands,
No fence or boundary
Anywhere.

How can I
Study books that you desire
Grow Gardens, herd,
Or stay within four walls?

A horse to ride,
No hours to keep,
How can I then
Fit my way to yours?

I am a Sioux.
To me there has been given
Limbs to ride the wildest horse
or run the hills.
Eyes to see the distant eagle,
Strong lean body
Made to war, or dance,
Or love.

How, then, white brother,
Can I stay within
And make your ways mine?
I am Sioux.

HAKADAHS FIRST OFFERING

Hakadahs-first-offering



A large-teepee-stood-out-from-the others.



In-answer-to-the-summons-there-emerged from-the-woods-a-boy-and-a-dog.



"Hakadah!-was-a-call came-from-the-teepee. Within-this-teepee-sat two-old-women.



So-the-boy-went-into the-teepee-and-his-grandmother said-you-must-give-up-one-of your-belongings-Whichever is-dearest-to-you-to-be-a sacrificial-offering.



The-boy-said-I-can-give-up-my-best bow-and-arrows-all-the-paints-and my-bear-claws-necklace,

She-said-come-here-and-get-these-four bundles-and-will-to-offer-it-to-the-great spirit.

But-think-my-boy-said his-grandmother-these-here won't-be-pleasant-offering she-told-the-boy-to-offer his-dog. So-the-boy-said yes.

The-boy-went-into-the-teepee to-sing-a-death-dirge-to-his dog.



Come-let-us-go-now-said-his-grandmother so-they-descended-to-the-bank and-then-to-a-mouth-of-a-cave.



She-unfastened-the-four-small bundles and-laid-one-beside the-dead-dog.

And-with-a-prayer-the-little boy-completed-his-first-offering.

AN INDIAN CHRISTMAS

By Scudder McKeel

Since three years ago, Christmas always reminds me of my Indian friends on the Pine Ridge Reservation. A few days ago I was looking over some letters which I wrote to my wife during the Christmas of 1932, that I spent on the Pine Ridge Reservation, South Dakota. In memory of that Christmas, I shall give a few quotations from these letters.

Oglala - South Dakota
December 24, 1932.

"It is four o'clock in the afternoon and I am about to leave for No Waters Camp. It is a dull day with much wind and snow. It looks as if snow might develop before morning. Last night, I spent with an Indian family at Manderson. This morning they offered me the only food which they had in the house. This consisted of a few crackers, a spoonful of potatoes and coffee made from stale grounds that had been used over and over again....."

- - - -

"I am having a very interesting and delightful time. I stopped off yesterday for supper with a day school teacher and his family. They have a little boy two years old and a girl four. The children were much excited over Christmas and were decorating the tree for Santa Claus when I arrived. I helped the day school teacher fix up some of the presents which Santa Claus was going to leave while everyone attended mass. He and I took the children ahead in my car to the Indian church about 8:30. His wife followed in their car after she had arranged the presents that Santa Claus was going to leave. We entered the little log parish house and found everyone talking and smoking.

"The men, as usual, were sitting on one side and the women on the other. About a quarter after nine the harmonium was brought from the church and the group of men sang hymns around it. Later, women singers were called for. I sang with them and was surprised to find that I could read the Sioux hymns well enough to sing. Some of them were sung in English and a few ritual pieces were sung in Latin, which was very well pronounced. These songs were used in the mass later in the evening. Confessions were heard in the church by the priest. Thus the evening passed with people talking in groups, women attending their babies and children playing. There were about 45 people present. At 11:30 the church bells were rung, then again just at midnight when everyone filed into the church, men on one side, women on the other. The altar was gayly lighted with candles for high mass. The Father entered in a beautifully embroidered robe with a little assistant leading the way - an Indian boy in just a sweater and trousers but very well trained for his duties. The Bible was read in English, then repeated in Sioux; Sioux, English and Latin

were used in the service. The Father first preached in English.....'Merry Christmas' was said as the people filed out of the church into the parish house. Tal and Jennie invited me to their tent but my cold decided me to stay with Joe Fast in the parish house. I had breakfast with him -- liver, coffee and crackers. He is talking Sioux to me all through this letter. They are getting ready for the feast at noon. About 300 people are expected. They are going to have the tree and presents tonight. The interesting thing about Christmas here is that it is celebrated by the whole group with none of the private family ceremonies which we white people observe."

- - - -

"I slept in the parish house. Joe Fast got me up Christmas morning at 6:35. Soon preparations were on for the feast. About 9:30 I wandered down to Tal and Jennie Hawk's tent and had a very interesting talk with them. The church bell rang at 10:45.. The service was at 11:00 a.m. A few women did not go to church because someone had to watch the food which was cooking. The food was cooked on the open fires in front of the tents pitched around the parish house and also on the stove in the house. The Christmas Feast started at 12:20. Since the parish house had its own set of dishes, the people did not bring their own, as is usually done for feasts. There was just one table in the parish house which seated 20 people. This table was set six times and the dishes were washed in between. The first group of people to be fed consisted of myself at the head with the church catechist at my right and Ivan Star at my left, the rest were children. Children always have a place of honor with the Sioux. The girls sat on my right and the boys on my left. The fathers stood behind the little boys to help them eat while the mothers did the same for the girls.

"We were served beef, fried bread, biscuits, pie, cake and coffee. They also had cabbage, figs, dates and choke cherries cooked with flour. The second seating at the table also were children. Next, the old people were fed and finally the middle-aged adults. I left after the fourth serving with Tal and Jennie to get some children from the Mission. I stopped off at Joe Eagle Hawk's church to see his tree. The church would have given credit to any white one. It was beautifully decorated and in excellent taste. The walls were hung with garlands made by themselves. The tree was at the left of the altar, loaded with presents. After getting the children from the Mission, I returned to No Waters Camp for the Christmas party. It started about 5:30 in the afternoon. It was opened with a hymn and a prayer. Then there were four speeches between each of which a hymn was sung.

"Christmas presents were then taken off the tree by three young men. The person who was to receive the present was announced by another man who acted as herald or eyapaha. Then, old clothes were given out. I wish the people who give old clothes away for Missions could have seen that. The Indians were grateful for even the tattered remnants that emerged from the barrel. Apples and popcorn were also distributed. The whole thing was intensely interesting and I thoroughly enjoyed it. The party broke up at eight o'clock."

- - - -

FORT BERTHOLD RESERVATION AND IECW

By Charles A. Bird

Project Manager

The Fort Berthold Indian Reservation is located in the west central part of the State of North Dakota. The Missouri River enters the reservation from the northwest and finds its outlet in the southeastern portion, while the Little Missouri River terminates its meandering hereabouts. The two rivers are bordered by "bottom and badlands." The bottomlands afford native timber and its soil, when cultivated, produces excellent crops. In the badlands are deposits of abundant quantity of high grade lignite coal. The hills and coulees are used as grazing areas and shelter for live stock.

There are approximately 624,988 acres of land within the limits of this reservation, inhabited by three friendly tribes of Indians known as the Arickara, Gros Ventre and Mandan. It was these tribes who furnished subsistence and protection to the famed Lewis and Clark who remained with them one winter during their expedition westward under instructions of President Thomas Jefferson. It was from here that Bird Woman or Sacajawea, joined the expedition.

The Arickara, Gros Ventre and Mandan Tribes have been affiliated for many years, have hunted and farmed together. They live together in villages under their own crude municipal government. Although numbering only about 1,600 in population, they were, at one time in the past, large in numbers. Smallpox has taken its toll among them. These tribes are very progressive and are quick to adopt new methods, hence, it was not strange that they accepted the Reorganization Act without much hesitation.

It is a foregone conclusion that perfection is not attained in any enterprise at its very outset. The same is true of the Indians' New Deal. However, the successful operation of it is dependent on the tribes concerned. The best enterprise will fail in the hands of unwilling and selfish people. The success of the Reorganization Act stimulated initiative, self-reliance; affording the right of political liberty, opportunities of higher education which in the end will assist in the betterment of social and economic living. These are some of the necessary requisites in the attainment of wholesome American ideals.

Education ranks high in the development and the solving of the problems of a nation. Rendering every aid necessary to the Indian youth in acquiring a college or university training is the only sure method of abolishing the Indian problem. The present Commissioner of Indian Affairs seems to be striving to that end. His views in behalf of the Indian are good and noble in purpose. It is unfortunate that Congress cannot make the necessary appropriation of money to make effective the cause it sanctioned. This deficiency

of funds tends to retard or hinder progress in many departments. In the re-establishing of the reservation boundary fence under the IECW program, difficulty exists in procuring necessary easements from owners of land where necessary. Blunt refusal instead of cooperation is a hindrance. Adequate funds should be provided to purchase these alienated lands in order to overcome these and other obstacles.

All projects under the IECW program have functioned with effect to date. We are indebted to the Billings, Montana, office for their wise counsel and untiring effort in rendering every aid possible in our behalf. Construction of cattle guards, reservoirs, spring development and the reestablishing of the reservation fence is being given special attention at this time. The wood fence posts which have been well seasoned are now being treated with creosote. Thus, treated wood and steel posts will be used in the fence alternately. The work is somewhat retarded just at this time by the decrease in the number of men. This is caused by some men procuring leave to harvest their crops and make some hay. The wheat crop is ruined by rust, but thanks to the Great Spirit, feed for live stock is plentiful.

The institution of IECW on this reservation has been a God-send to the Indians here. They have learned to look forward to honest and efficient dealing and to a forward-looking program. The Indian has learned to organize an effective plan of unified action by which to gain an objective. May the good work continue.



AN INDIAN FOOD HERITAGE

Many of our present foods and the methods of cooking them are a heritage from the Indian. Elaborate all-American menus may be prepared; the following may be taken as an example:

Cocktail of Virginia oyster, with sauce of tomato and red pepper

Chowder of little-neck clams, with tomatoes and green
corn, with opossum fat substituted for pork

or

Terrapin stew, made with turtle eggs

Barbecued shad a la Indienne, with white potatoes; and tamales a la Mexicaine

Bell peppers or tomatoes, stuffed with wild rice

Turkey, stuffed with native chestnuts or oysters;
cranberry sauce, sweet potatoes, string beans, succotash of lima beans
and green corn, stewed tomatoes, Jerusalem artichoke, corn-pone
or hoe-cake, guava jelly

Quail, rice birds or canvasback ducks, blackberry or grape jelly

Salad of avocado (or alligator pear), with dressing

of sunflower or hickory nut oil and maple vinegar, and cayenne pepper and salt

Pineapple tapioca, pumpkin pudding, stewed blueberries

Strawberries, grapes, wild plums

Pecans. Brazil nuts. Water chinquapins (or lotus fruit). Hickory,

nuts. Pine nuts. Hazel nuts. Popcorn

Chocolate - Yerba mate - Cassine tea

Cigars and Cigarettes

In North America, hominy, pone, sagamity, samp, succotash and suppawn are typical native dishes. Pemmican and jerked beef were first prepared by the Indian, and in the Great Lakes region wild rice was and still is used in such quantity as to make it a staple. The entire technique of preparing maple sugar has been acquired from the Indian, and his ways of cooking clams by baking them and of preparing fish by planking it have been adopted. The folk foods of Spanish America are largely aboriginal in origin; so also are the drinks - pulque, mexcal, chicha, and cachiri. Various methods of making fruits, herbs, roots and game more palatable were learned from the natives. Chewing gum is still another contribution. Reprinted from "American Indian Contributions to Civilization."

* * * * *

CROW CREEK BAGS

By Della Coler
Home Extension Agent

Spare time hung heavily on the hands of the Indian women at Crow Creek. Many discussions had been held on how to convert this spare time into productive time. The Indian women themselves, discussed the question at club meetings with Indian Service employees, missionaries and many other interested people. Yet no satisfactory answer to the quest could be found.



Bags Ready To Be
Taken From the Loom

Some Indian handicraft articles were being offered for sale but the products varied in quality, no standard of prices was used and being a long distance from a market, also off the main traveled road, the sales were slow and of very little help in supplementing the meager incomes of the families. Some standard product which would be useful and economical enough to appeal to the general public, was needed. It was decided to make a standard Crow Creek Bag, of beads which might be used as a dress or party bag.

The Indian women were asked for their opinions. Almost unanimously they wanted to try.

Black and white were the colors chosen because it was thought that they would be easier to sell. Materials to start with were secured, a sample bag made and the exact cost figured. The women organized in groups and started to work under the leadership of three Indian local leaders. Materials furnished were charged against the bags and the amount of the cost returned to a revolving fund for materials upon the sale of the bags. An Indian women's organization was formed to handle the funds and pay to each woman the profits on her bag.

In about three weeks Mary Aikiens turned in a bag. This bag set a standard for all others. It was very evenly woven with a well proportioned and beautiful design. Other women became enthusiastic and worked harder on theirs. The first bag was lined with silk. Later a soft leather was secured for linings so that either silk or leather lined bags could be secured as desired.



The First Bag

In the three months since the first bag was finished, the enrollment in the project has steadily grown. To date 28 women have handed in a total of 45 bags, netting a gain of \$73.26 for the Indian women. The women are proud of their achievement and happy to have found a way to make their spare time productive.

CHRISTMAS ARTICLE FROM THE CHIPPEWA COUNTRY

By J. W. Kauffman
Agricultural Extension Agent

For centuries the Chippewa Indians have called Minnesota their home. Before the white man ever set foot on Minnesota soil, the Indians secured their food and shelter from the forests and lakes. The forests provided materials for their homes, wild game for food, skins and furs for clothing, berries in abundance, and many other products which the Indians could use; the lakes provided the fish and the wild rice.

The coming of the white man changed all this. Although lands were set aside for their use, they were allotted and sold until, in some areas, less than five per cent now remains in Indian ownership. The forests have been cut over, game is becoming scarce, and hunting must conform to State laws, many wild rice lakes have dried up, and practically no land to earn an income agriculturally remains. To adjust themselves to these changed conditions is indeed a problem. Today, however, the Indian is attempting to solve this problem.

During this Christmas season many Indian women are busily engaged in the making of Christmas wreaths to earn some revenue for themselves and their families. The materials that are used in the making of these wreaths still come from the forests. Willow twigs are used for the hoops, although wire is also used. Around this is woven swamp cedar, princess pine or crow's foot as the evergreen, with decorations of pine needles and cones, and some decorations made with wintergreen or bittersweet berries and leaves. Most of them could be considered a work of art that is especially fitted for this Christmas season, since the green color of the wreaths blend perfectly with the color of the white snow, and the small cedar branches give forth a fragrance that cannot be duplicated. These wreaths generally sell for twenty-five cents for the small sizes, to one dollar or more for the larger sizes. Most of them are sold locally or in Minneapolis and St. Paul. The total revenue derived from the sale of these wreaths varies from year to year, but the average income is generally in excess of \$1,000.00 with some of the Indian Women's Clubs averaging from \$50.00 to \$75.00 per season. Commercial machine-made wreaths have made some inroads on this Indian industry, but the Indians are hopeful for another successful season.

Another product which is made for Christmas sales is pine pillows. These small pillows are stuffed with the needles of cedar, white pine and balsam and are generally in demand by the public, because they have discovered that a room will have the pleasing fragrance of the pines or the scent of the cedar wherever these pillows are found.

Attempts are being made this year by some of the Indian Women's Clubs of the White Earth Reservation to make handicraft articles for Christmas sales. The products made, include birch-bark baskets, beaded rabbit-foot dolls, buckskin work, beaded purses, sweet grass baskets, Indian dolls, rugs, and similar articles. These women are taking a Handicraft Project and expect to continue their work throughout the year.

Other Chippewa products that are found on the markets at Christmas time, as well as other seasons of the year, and which grace the tables of most Indian homes at Christmas time, are wild rice, maple sugar and maple syrup.

The Chippewa Indians have gathered wild rice in the many shallow lakes of Minnesota for centuries. It has served as the source of their chief food supply during all these years. A legend is told that many, many moons ago, before the white man ever came to this country, Way-nah-boo-shu (Chippewa myth) returned from hunting one evening, but he had no game. As he came toward his fire, tired and hungry and discouraged, he saw a duck sitting on the edge of the kettle of boiling water. So surprised was he at this unexpected good fortune, that he forgot to draw his bow and the duck escaped. After the duck had flown out of sight, Way-nah-boo-shu looked into the kettle and saw some peculiar grains floating on the water. He ate his supper from the kettle, and it was the best soup he had ever eaten. Early the next morning, he set out in the direction the duck had taken, coming after many days, to a lake filled with a strange grass bearing the same grain he had found floating in his kettle. He also saw great flocks of duck and geese and other water fowl feeding and nesting in the heavy growth. After that, as the legend goes, whenever Way-nah-boo-shu did not kill a deer, he knew where to find food to eat.

The wild rice season starts the latter part of August and lasts until about the middle of September. This year, due to an unfavorable season of fluctuating water levels on the numerous shallow wild rice lakes, the total production of the crop was only twenty-five tons and the price which the Indians received, ranged from twenty-five cents to forty-five cents per pound. The average production per year for northern Minnesota over a period of years is about eighty to eighty-five tons per year. Many good wild rice lakes produced no crop, so that hundreds of Indian families will be without this food this Christmas season.

The sap from the maple trees found scattered in groups all over the forests, have been used by the Chippewa as a source of food and a substitute for sugar for hundreds of years. The gathering of the sap and the making of the syrup and sugar starts about April 1st and continues from three weeks to a month. Large and small camps are scattered in the forest where the maple trees are found. It is estimated that from four hundred to six hundred persons participate. The production varies considerable with the season, but it is generally considered that several thousand dollars annually is secured from this source.

During this year, a Chippewa cooperative marketing organization has been organized and an appropriation of \$100,000 was made by Congress from their tribal funds for the marketing of Indian products. This fund should be available next year so that a start early in 1936 can be made. It is the plan of the cooperative to start with the marketing of wild rice and handicraft products, to be followed by the handling of maple syrup, berries, skins and furs and other Indian-made goods. It is felt that this cooperative marketing organization will fill a long-felt need in placing the Indian-made products on the market under their own label, without the profiteering and manipulating influences of the white man.

Thus far has been pictured the products which the Indians have for sale at Christmas time. It might be well to turn our attention next to how they observe the Christmas season. The Chippewas of Minnesota do not observe Christmas as a tribal observance, but since most of them now confess some degree of Christianity, the day is observed as a sacred occasion. One custom which still prevails from the early days and which was introduced by the first missionaries and white men is that of the Community Christmas tree.

The Christmas tree, with its tiny cones covering it from tip to base, has always been a symbol of grace and beauty. In this northern country of Minnesota, when the temperature ranges from forty degrees below zero to the zero mark for weeks at a time, and where the snow bedecks the trees and covers the ground for six months of the year, these majestic trees seem to be a part of this north country. It is only fitting and proper, therefore, that the Chippewa Indians should make it a part of their Christmas observance. On Christmas eve, the Indians bring their gifts and place them under the large Christmas tree or attach them to its branches and after the singing of Christmas songs and a Christmas program, these gifts are distributed. The Chippewa Indian, in everyday life, is known for his charitable disposition, since he believes in sharing even the bare necessities of life with his brother, so during the Christmas season he has additional cause to give to those whom he knows and loves.

Christmas day is generally observed in the usual way, with at least one good meal as a part thereof. Some families are not as fortunate as others, since they made no provision during the summer for this season. Nevertheless, it is encouraging to observe the progress that has been made to save food for winter use. This year the 2,200 families under the Consolidated Chippewa Jurisdiction had approximately 2,000 gardens, while the 485 Chippewa families of the Red Lake Agency had 410 family gardens, with a marked increase in variety of vegetables, size of gardens and care given their gardens. The Indian women of these two jurisdictions canned a total of about 106,000 quarts of vegetables, fruits, meats and berries, with some of their products stored in cellars or root cellars for winter use. Thus, many Indian families will use of this supply to have on their tables for their Christmas meal. This may be supplemented by some game, or meats and fish that have been dried or smoked. Canned or dried berries are often used to supplement the meal.

After the meal, the time is spent in the telling of stories. Some of these are Christmas stories, or legends that have been handed down from father to son for ages. Much happiness prevails at the telling of some humorous story, and it can be said that the Chippewa Indian is known for his sense of humor.

The Christmas season, is therefore, considered a day of rejoicing for many Indian families who have been able to "provide for the morrow" but to those who have not made this provision and have few friends, it is simply another day.



Mr. and Mrs. Rock Demonstrating the making of Christmas Wreaths, Using Cedar and Pine Branches.

Cass Lake Indian Women's Club Members Engaged In the Making Of Christmas Wreaths



IECW TRUCK TRAILS

By Floyd B. Chambers, Subforeman

I think that the IECW has done more for the Indians than anything that could happen. It teaches them to work for the public which very few of them ever did before. They are so shy that they will hardly ask for work although they are almost starved. We are now building truck trails in the hills where there was nothing but foot trails before. These trails help them in more ways than one outside would realize. It furnishes a means of marketing their products and protects their timber from fire. The timber is about all they can depend on for a living and a very poor living at that. There are hundreds that are almost starved. No one can realize how destitute they are, until you stay among them for several months as I have. I will mention one in particular.

He brought an interpreter with him to ask for work. He worked two days without a thing to eat. Some of the Indians were telling me about it. I went to town, got him some flour, meat, lard and potatoes and told him how he could get more when it was needed. He lives in a two-room house with his father-in-law, has a wife and three small children. His father-in-law has seven in the family in the other part of the house. You cannot realize how the whole family has gained in weight and appearance since he went to work. He has gained so much that I hardly knew him, and he is one of the best workmen that we have. Sometimes we have to get shoes for the Indians before they can start to work and their clothes are nothing but rags. There are hundreds in the same shape as the one I just mentioned in this article.

* * * * *

ECW HONOR ROLL

The following enrolled Indians, most of them Utes, are on our ECW Honor Roll for October, because they were on the job every working day during the month: James, Baker, Randolph Baker, Bob Brown Bird, Sam Burch, John Eagle, John Green, Tom Green, Hinio Head, Louis Head, Harry Henderson, Duff Kouse, Joe Jacket, Lee Joe Jefferson, Thomas Kuebler, Billy O'Dell, Henry Pie, Andrew Price, Harry Shed, Benjamin Tree, Paul Box Tyler, John Washington, George Willie, Joe Williams and George Watts.

These men are to be commended for their steadiness and reliability and we hope that they will keep up their good work and that other ECW workers will follow their example.

A steady worker is a great help to himself and his family and to the job on which he works. While most of our ECW projects are on Ute Mountain Reservation, most of the men on the Honor Roll are Southern Utes. Reprinted from "Pisanya" Consolidated Ute Agency.

THE WRITING ON THE WALL

By Ruth Willis Pray

If there is an exotic element in America it is not the American Indian. More reasonably it is the "pure Nordic" whose "purity" compared to that of his Indian predecessor on this continent is far the more questionable of the two. Nor is it longer fashionable to idealize the Indian. It is merely profitable for our minds' welfare to understand him. Just about the most revealing aspect of a people is their art forms. The more simple, less sophisticated the peoples, the closer these forms lie to their origin and the more disclosive they are.

In Oklahoma the Indian situation differs from that of any other Indian community. Great reservations in the Northwest preserve tribes in the environment which formed them -- their habits, their type of livelihood, the medium of their artistic expression. In the Southwest groups today live in much the same general way in which they lived two thousand years ago. Not so in Oklahoma. From Florida, from Georgia, from Kansas, from Arkansas, from wherever the White found him inconvenient, tribes trailed to the Territory and brought with them their traditions to be preserved as best they could preserve them. Much was lost of individual tribal importance, but the common Indian spiritual outlook remained and earnest souls who realize the rare beauty of it, seek -- perhaps hopelessly -- still to preserve it.

One such venture is that of the recent work done in connection with the Government P.W.A. (projects of works of art) whereby various buildings throughout the state supported by state taxes were decorated by state artists. Not all these artists were Indians but a neat proportion were and it is to this work as an Indian art expression that this article is directed.

The Indian murals of Oklahoma are consciously or unconsciously an honest reflection of the society which produced them. And that is, of course, the fallacy in the benighted hope of art lovers who think to preserve Indian art as it was when the Indian was uncontaminated by the White. Indian society in America is doomed even as American Colonial society was doomed or as Victorian society was doomed. We have what we have which is no less interesting that what we had. The philosopher is thankful for that nor expects to deter the inevitability of change.

In North American Indians, with the subtitle, Being Letters and Notes on their Manners, Customs and Conditions, Written During Eight Years Amongst the Wildest Tribes of Indians in North America, 1832 - 1839, George Catlin describes a ball playing game which he witnessed among the Choctaws of that period. He speaks with much admiration for the game and illustrates

the required costume and playing sticks in the portrait of Tullock-chish-ko (He who drinks the juice of the stone). On the walls of the State Historical Building in Oklahoma City, Spencer Asah, full blood Kiowa, used this Catlin study to fine advantage. The Catlin ball player is a painstaking effort to portray frankly and realistically what the artist sees. It is the work of a white man who is traveling "amongst the wildest tribes" and putting on paper what he sees.

Asah's Choctaw player is quite other. It is intensely subjective. It is a more relaxed study than is that of his white predecessor. Too, it is more idealized and no one is surprised to learn that Asah's father was a buffalo-medicine man who handed on to his son the right to make medicine. It is in his blood and in his art. Of the Oklahoma Indian artists Asah is that one whose art most reflects himself.

Also in the State Historical Building may be seen murals by Monroe Tsa Toke, or Huntinghorse, as he is better known. Tsa Toke's father was a half blood but few know more than Tsa Toke of the legends of the Kiowa. But Tsa Toke's wife is a full blood and the wistful study of a Kiowa squaw with papoose is her portrait. There is a moodiness and introspective quality about Tsa Toke's work that make of his murals valuable studies of the Indian, subjective as well as objective.

Most Indian of these boys in his art expression is James Auchiah, grandson of that noted Kiowa war chief, Satanta. Typical of his work is the mural of the Brave playing with his papoose done on the wall of the Federal building in Muskogee. Auchiah loves to express his tribe. He loves to depict the legends and exploits of his people. The story-telling quality of his work makes it easy to identify his painting. Auchiah is an orator and that dramatic quality enters into his art. It is a pantomimic art with no concern with anatomy or portraiture. The gesture is the thing. No specific Indian sits here. THE INDIAN and that which is peculiarly his is the concern of the artist. One feels less of the contact of the Whites in this boy's murals. There are "drums in his work." It is crude in the sense of being uncontaminated. There is the persistent, hammering insistence upon the life of old ideals, of Kiowa traditions. "They say" that Auchiah smokes hemp and is going to be a medicine man.

Steve Mopope -- much loved by his people -- is a cross between Asah and Auchiah. In Oklahoma he is known as an accomplished dancer. His father's father was taken from a wagon train crossing the plains and who knows what was in his chromosomes. But as a dancer he is to be seen even in his murals. In Oklahoma he has made two mural studies of the buffalo; one in the Federal building at Muskogee and a second on the walls of the Northeast Teachers College at Tahlequah.

The first, at Muskogee, is dramatic and rhythmic. There is a rhythm of rushing legs and a frenzied, pantomimic motion. The whole thing is bound into a tight unit by the cloud and lightning symbol above it. More scattered and less forceful but still dramatic, is the buffalo scene at Tahlequah. And

yet, no one is fooled. Mopope, the dancer, reflects himself not his ancestors. The all but extinct buffalo he never pursued nor hungered for lack of it. Beauty, not despair is in those murals.

With a Pawnee-Creek inheritance Acee Blue Eagle is represented in this group and by murals painted in the Health building at the Oklahoma College for Women at Chickasha. More than the others Acee Blue Eagle views Indian art with white eyes. Even as you and I, he sees the picturesque, composes his work, understands the long trail of the detail from realism to the conventional. He knows his symbolism and handles it as any white man may follow. It is a lovely art. The scene depicting the moving to a new camp ground is illustrative. It is a rich art but it is not Indian art. Indian technique he knows and understands and simulates but his eyes are the eyes of a sympathetic White, deeply versed in Indian lore and technique.

In Oklahoma, Indian art is a passing art but even in the passing there is a charm and power for those who care to view it.



Mopope - Northeast Teachers
College, Tahlequah.

Acee Blue Eagle - Okla-
homa College For Women,
Chickasha.



VISITORS FROM TONGUE RIVER

By Margaret L. Bingman

Again through the halls of the Indian Office pass members of a visiting tribe of Indians. This time it is the Northern Cheyenne delegation from the Tongue River Reservation of Lane Deer, Montana, who have come to Washington to discuss various tribal matters with officials of the Bureau, and who have seen the signing of their constitution on November 23, by Secretary Ickes. This tribe has the distinction of being one of the first to achieve a constitution and thereby receive the full benefits of the Reorganization Act. This group elected by the tribal council, to represent the tribe, consists of Rufus Wallowing, Chairman, Willis Rowland and Robert Yellow Fox, and is headed by their Superintendent, Willard R. Centerwall.

Using the words of their Superintendent, Mr. Centerwall, "These Indians went for the Reorganization Act hook, line and sinker." In October, 1934 the Northern Cheyennes accepted the Indian Reorganization Act by the overwhelming vote of 420 to 93, and on November 2, 1935 they accepted their constitution and by-laws which were drawn up under provisions of this act, by the vote of 394 to 53.

The Cheyenne Indians have a very interesting and colorful history. They were formerly known as the "Fighting Cheyennes" and were one of the last to come under Government control. They participated in the Custer massacre in 1876 and were held prisoners of war by the United States Government until as late as 1914. When these Indians finally surrendered they were sent to Oklahoma. Only part of them remained, however, the others returning to Montana.

This group then became known as the Northern Cheyennes; those remaining in Oklahoma as the Southern Cheyennes. In 1884 the Government created the Tongue River Indian Reservation in Montana, which now consists of 442,960 acres and has a population of 1,541. Approximately 70 per cent of these Indians are full bloods.

As in all other sections of the country, Emergency Conservation Work has done much for these Indians as well as for the Tongue River Reservation, by water and spring development, building of truck trails, fencing grazing units, and putting the land in shape so that the Indians can go ahead with their live stock industry and realize more profits than ever before, for this is primarily a live stock district.

* * *

A FUTURE LIVE STOCK MAN

The following is quoted from the Monthly Report of Extension Workers at the Blackfeet Agency for the month of September, 1935.

"Paul Ironpipe, one of our good full blood Blackfeet boys had a little heirship money last spring so he bought a bunch of ewes, paying part cash and part reimbursable. Paul sheared his old ewes and the wool money was applied on his reimbursable. This fall he sold his lambs and the older ewes and cleaned up all the reimbursable debt and has 83 young ewes and ewe lambs free of all debt and a little spending money for winter supplies, and some for his own use. Paul is one of the boys that stays at home and takes care of his property. We are contemplating giving Paul 120 young ewes and 20 spring lambs on reimbursable plan. Paul also has a small herd of beef cattle. It will be interesting to watch Paul develop into a real live stock man."

* * * * *

RATTLE SNAKE DAM

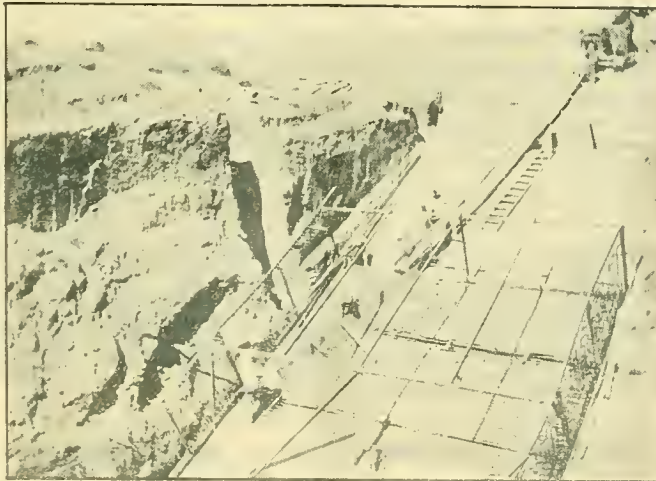
By Tony Azure
Subforeman

The Rattle Snake Dam is located in the western part of the Cheyenne River Indian Reservation, near Cherry Creek Substation. This project employed seventy-five Indians last winter and due to the fact that it was a winter camp most of the Indians lived in tents. At times we had some real cold weather but the ground never froze hard enough to stop us from working; we worked every day.

The removal of the dirt for the dam was completed in the middle part of April but we still had our spillway to build. We cut our spillway during the winter and moved the dirt away, but due to the heavy rains which fell in March, the walls of our spillway caved in, and made working conditions very bad. But we had a very nice group of men working here on this project and they went right in that water which was up to their knees, without a word. Now they are mighty proud of their work because this is the only spillway of this kind of this reservation. Most of the men had never seen a spillway such as this before, and I am sure that most of the boys learned quite a bit about steel and concrete on this project.

Malcolm G. Long, Associate Engineer from Billings, Montana, who was here some time ago was well pleased with the work and commended the boys very highly. Our Field Supervisor, Mr. Harry Morris, was also here today when we ran the last of our concrete and I think that he was well pleased with the work which the boys had done on this project.

Our spillway is almost complete. We expect to have the rest of the dirt filling, guard railing and riprapping finished in about two weeks. We are hoping that our Superintendent, Mr. W. F. Dickens, will see that the ECW continues indefinitely.



THEIR FUN AND HUMOR

By Henrietta K. Burton

"We had fun!" said the Indian women who were saying their good-byes while busily gathering their belongings into their baskets after an all-day meeting on the Fort Peck Reservation in Montana. To the casual observer Indian women are a silent unexpressive people who slink stealthily about and keep quietly in the background. To those who are privileged to work among them, they are a humorous fun loving people, who like to be together; to visit while they work; and who treasure fun, laughter and jokes. They have a peculiar liking for the fitness of things and jokes and fun must be had, but they must come at just the right time. For example, the Sioux are a serious, but fun loving people, with a deeply religious background.

To open a home extension meeting with a rollicking song would be a mistake that many of the older Indian women would find it hard to understand. A meeting, to meet the approval of the larger number of the group, must be opened with a prayer, which must be followed by a national hymn. Then must follow the serious part of the program. Indian women have the art of being good listeners. They give close attention for long periods of time. They will sit around on the floor, on bed rolls, boxes or chairs for hours and extend to their own speaker or visitors the courtesy of undivided attention.

Many talks and demonstrations are still given through an interpreter and not infrequently several interpreters are needed. As soon as the discussions of the more serious subjects are closed, the fun and joking begins. At their club meetings the women want recreation periods besides the time they spend for eating. They want to sing together, tell jokes and laugh. They like the songs with lilt, fun and lively rhythm.

They seldom permit the visitor to leave a meeting without telling them a story. Perhaps the most unique aspect of that, to the visitor, is the fact that they are very fond of retold stories. They listen to the new stories which the visitor tells and are generous in their appreciation. Then when the meeting seems to be over, they crowd around and ask to be told the story "you told us last year." The visitor then begins again and tells the story and the Indians seem to enjoy it immensely. They remember the stories for years and they are disappointed if they are not retold in the same way.

They are especially fond of the "funny sayings" of children. Since the stories must be translated, peculiar difficulties arise because the Indian languages often do not have words to express some modern ideas. The humor expressed by faulty translation always adds interest. Their discussion becomes long and grave and to them filled with jokes.

Yes, Indian women like meetings at which they have fun!

C.C.C. EDUCATIONAL PROGRAMS

The ECW camps have furnished an unrivaled opportunity for further education. The courses which are being used by the Forest Service at Missoula, Montana in their C.C.C. educational program of the district are modeled in a realistic conception of education. These courses have been recommended by Mr. O. H. Schmocker, Camp Supervisor, for use in ECW District 2. It is believed that they would add much to the welfare and morale of the Indians in this jurisdiction, as the courses are basically sound and well adapted to the needs of ECW boys. Practical lessons accompany each one of the topics. Following is a list of the courses now used.

1. Lesson Plans - Ax Sharpening
2. Map Reading
3. Compass
4. Motor Trucks and Cars - Care and Operation
 - a. Instructor's Suggestions
 - b. Teaching Points
 - c. Text
5. Jackhammers
 - a. Suggestions for Instructor
 - b. Teaching Points
 - c. Text
6. Powder
 - a. Instructor's Suggestions
 - b. Teaching Points
 - c. Text
7. Culverts
8. Flat Stringer Bridges
9. Rock Tool Fitting
10. Abney Level - Care and Use of
11. Basic Principles of Road Location
12. Telephone Line Construction
13. Concrete
 - a. Instructor's Suggestions
 - b. Teaching Points
 - c. Text
 - d. Problems
14. Simple Carpentry
15. Saw Sharpening, Cross Cut
16. Tree Identification for Montana and Idaho
 - a. Suggestions for Instructor
 - b. Uses of Wood, Montana and Idaho Species - Text
 - c. Description of Trees - Text
17. Measuring Wood

18. Silviculture, or Thinning Young Stands
19. Motion Picture Machine Projectors and Projection
 - a. Suggestions for Instructor
 - b. Teaching Points
20. How to Control and Put Out a Small Forest Fire
21. Simple Farm Mathematics and Measurements, etc., (Suggested)

Instruction Outline - Map Reading
(Chosen as an example)

1. Tell class that top of map is North, then ask "If top of map is North, what direction is bottom of map?" Get class to reason out where East, West, Northeast, Northwest, Southwest and Southeast is on map. Tell them that any map should have a direction legend. Let them find the direction sign on the maps you have. Discuss kind and location of direction legends on maps.
2. Don't tell them; get them to think it out, find it in legend. Give problems: From a given point scale off three miles North, How far between two designated problem points? Drill in direction and distance with map.
3. Townships, ranges, sections, quarter-sections and 40's: Drill. Avoid references to earth's curvature and similar technical things. Mention that section lines are frequently marked where crossed by roads and trails, and how. Also bring it out how sections are numbered and that there are township and range jogs, but don't dwell on this point. Practice finding legal subdivisions on map and describing location of given points by legal subdivisions. Sixteen one inch pasteboard squares, with one forty described on each, used like a picture puzzle makes a good teaching device.
4. Topography: (a) Water: Streams, lakes, springs, intermittent running water and dry courses. Names of streams on map and ground. Which direction does that creek flow? Distance upper forks to lower forks? How long is the lake? (b) Peaks: How shown, names. Bench marks, triangulation stations, lookout symbols. (c) Major divides: Shown where no contours, names. (d) Contours: Simple discussion of what contours are. Find ridges, passes, swales, slopes, aspects and points. Give a lot of practice in describing, locating and going to imaginary fires.
5. Special Features: Drill in recognition of roads, trails, railroads, bridges, towns, ranches and cabins on map. It may be well to include telephone lines and mines if important on the map of the district.
6. Forest, ranger district, or other organization boundaries.

WHAT WE ARE DOING AT PEACH SPRINGS DAY SCHOOL

By Frost Querta
President of Parent Teachers Association



Preparing for a "Pie Social"

The Peach Springs Indian Day School has an active P.T.A. Organization and has been doing some very good work. It was organized a year-and-a-half ago and now has an almost 100% membership.

The P.T.A. Officers are as follows:

President -
Frost Querta

Vice President-
Mrs. Jim McGee

Secretary -
Charles McGee

This meeting meets regularly on the first Tuesday of each month. After a business meeting or program some of the P.T.A. members serve refreshments. The members are now working to raise funds for a piano for the Day School, which they plan to buy before their Christmas celebration.

For their Halloween Program the women sold pies and coffee. The women made sixty-six pumpkin pies for the sale and sold them all.

Mrs. Cecile Hopkins has been teacher at Peach Springs Day School since it was opened in 1933 and Mrs. Kate Smith, who is the school social worker, have both been interested in our P.T.A. and are helping us to go ahead.

All members are showing more interest in their work, now, than ever before and are doing everything they can, to make this school one of the best day schools in the southwest.

* * * * *

4-H CLUB CHRISTMAS ACTIVITIES

By F. W. Kirch

Farm Agent - Five Civilized Tribes

The 1935 club year is now a thing of the past. Projects have been completed, and the annual reports made on them. When a person has completed an arduous task, it is only natural for him to feel that he is entitled to take it easy for a while and relax, and to forget all about club work until next spring. But right now, during the Christmas holidays, is the most important period of the year for 4-H club members. Now is the time to think, plan and reason. When spring arrives which is not very far away, it will be necessary for us to pitch in and show a lot of activity on our chosen projects, and there will be very little time for preliminary planning our projects. This applies, not only to boys and girls who are making individual projects, but also to club organizations and the activities connected with them.

At this season of the year, the club members' time is well taken up with Christmas activities. Just as other people, they are imbued by the spirit of the holiday season. The girls are busy with their gifts; their club training comes in handy, not only with their gifts, but also in assisting their mothers to prepare Christmas dishes. Indian boys and girls always play a prominent part in Christmas programs, given at the schools which they attend, and so we find many of our club members busy at this time of the year, preparing for their parts in these programs. Progressive club members do not confine their activities, at this season of the year, to Christmas events alone. Conscientious club members work diligently at their projects at all seasons, and especially when work needs to be done on them.

Many of our club members find this to be the busiest and most important time of the whole year because of the nature of their projects. For example, 20 of the members in the Pryor District have dairy projects. Rations must be calculated, mixed and fed at the proper times and in the correct amount. The cows must be milked regularly. They must be sheltered from cold and wet weather. Attention must be given to the calves to see that they receive the proper amounts of milk and other feeds. The members are now planning how much of what kinds of crops they will raise in 1936, so that they will be able to prepare adequate and economical rations with a minimum of commercial feeds for which a cash outlay is necessary. This gives one some idea how many factors enter into one project.

And what applies to a dairy club member, also applies to a large extent, to other live stock members. Poultry, swine and beef projects all require a number of tasks, for here, as in the dairy, we have problems of feeding and shelter to work out during the winter months. The successful farmer of tomorrow is the one who is properly trained in live stock management today.

But the live stock members are not the only ones who have plenty of work to attend to at this time of the year. For instance boys and girls who are taking up gardening as a project, have to plan what varieties of vegetables they are to grow, and how these varieties are to be arranged in the garden; they have fences to build so that hogs and chickens may be kept out; manuring, and winter plowing must be attended to. Boys who are enrolled in the corn club are also interested in winter plowing and fertility. Also, they are interested in obtaining pure varieties of seed; replacing local varieties of seed which have run out; and in properly caring for good seed where pure seed was planted last year. Girls who are enrolled in the regular home demonstration courses, too, have important duties which demand attention. They must study their manuals so that they will know what articles must be made during the coming year, what vegetables and fruits must be secured to fill the manual score card and what phase of home improvement is to be followed. The agent, who after all is just another club boy, also has plenty of club work to attend to at this time. He must assist with individual and collective problems, and serves as a clearing house for ideas and information, so we all have a great deal to do during the yuletide season.

So far we have considered only project activities. Just as important is the club and its associated activities. New clubs have organized only a short time ago. Now is a critical time in the life of the new club. Just as the second summer is the hardest for an infant, so the second month of trials for the newborn club. At the first meeting, everyone is full of pep and enthusiasm; but when the novelty wears off, and the members find that they are expected to work as well as play, many clubs die an untimely death. But clubs that are blessed with sincere and capable coaches, are coming through this critical period in fine shape. Just as a competent nurse, or an intelligent sympathetic mother brings a youngster safely through its trials and troubles, so the competent coach brings the club safely through at this time of the year. The simile may be carried a step further by comparing the father to the agent who organizes the club. It is the father that provides mother and babe with the necessities of existence; and so it is the farm agent who supplies the coach and club with the necessary bulletins, information and instruction, but as the mother instructs and cares for her child, in the absence of the father, so the coach is really the life blood of the club, (as she nurtures it daily,) and not the farm agent, whose visits are few and far between.

During this yuletide season, the coaches are busy assisting members in selecting their projects; in assisting members to perfect demonstrations; in training them in parliamentary drill; in inculcating in them the high ideals of club work; and in aiding club members in numerous other ways to be successful.

In closing, we are pleased to state that there is a greater interest in Indian club work, among the Cherokees of the Pryor District, during these Christmas holidays than ever before. Club work is only 4 years old among them; but this year, Indian pupils at three different public schools, which heretofore, had no club, asked the Farm Agent to organize clubs at their schools. A little girl at one of these schools although not a club member, carried out the outlined work in the first year Home Demonstration Manual, and made a 4-H Club dress.

FORT BELKNAP RESERVATION SHIPPERS

This is a group of Indians who were extremely interested in the



South St. Paul market early in September, for on that date, they arrived in South St. Paul with a twenty-seven carload shipment of cattle from the Fort Belknap Indian Reservation which is near Helena, Montana. They were in charge of the consignment to the Central and were part-owners of the stock.

Having an instinctive like for cattle, these Indians took a great delight in helping Central men sort their cattle, and prepare

them for sale that day. The cattle sold well and the entire group of Indians returned to their homes and were well pleased with the trip to market. Reprinted from the Cooperative Shipper.

SOME INDIAN BILLS THAT FAILED TO PASS IN THE FIRST SESSION
OF THE SEVENTY-FOURTH CONGRESS*

By Lawrence E. Lindley
Washington Representative, Indian Rights Association

Indian Claims. For many years the subject of Indian claims has been recognized as a serious problem standing in the way of an effective developmental program for Indians. Studies made by different groups indicate the need for a special body to undertake to clear up this difficult subject. Former Commissioner Charles J. Rhoads on December 11, 1929, in a letter to Senator Frazier, then chairman of the Senate Indian Committee, called attention to the need for such provision. The Board of Indian Commissioners speak of this need in their Annual Report for 1931. American Indian Life, the publication of the Indian Defense Association, calls attention to the same need in the issues of October, 1934 and March, 1935. This whole need is well summarized in the following quotation from the report of the survey made by the Institute for Government Research:

"Many Indian tribes still have outstanding against the government claims arising out of the old treaties and laws. The Indians look forward to getting vast sums from these claims; thus the facts regarding their economic future are uncertain. They will hardly knuckle down to work while they still hope the government will pay what they believe is due them. Some Indians, mostly mixed bloods, are maintaining their tribal connections and agitating because they have rights under these claims. Attorneys are naturally interested, and a few are perhaps inclined to urge the Indians to press claims which have comparatively little real merit.

"The settlement of an old claim involves a long and extremely detailed procedure and hence is necessarily slow. The question must be raised, however, as to whether the government is pressing for their settlement with maximum promptness. The evidence suggests that material improvement is practicable. Until these claims are out of the way, not much can be expected of Indians who are placing their faith in them." (Meriam, The Problem of Indian Administration, Johns Hopkins Press, 1928, p. 19. This book gives an excellent discussion of a fuller nature on this question on pp. 805-811.)

It is my guess that a majority of the time of the regular meetings of the Indian Committees of Congress in the last session was given over to the consideration in one form or another of Indian claims. A frequent procedure is for the Senator or Representative for whose district the Indians

- - - - -

NOTE: All proposed legislation retains the status reached on the day of final adjournment, August 26, 1935, so that bills that failed to receive consideration may be taken up at the next session of Congress without being again introduced.

involved come, to appear before the committee, state in a general way that these Indians have a grievance and that they should have their day in court. A small delegation of the Indians is then presented and the attorney who is representing them is introduced and allowed to make a statement. Attorneys' fees are usually on a contingent basis, the customary rate being 10 per cent. In the consideration of most of these cases the merit of the claim has some weight but the influence of the Congressional representative and the skill of the attorney involved in lining up support for his measure affect largely the action secured.

A number of bills were introduced in the recent session of Congress for setting up an Indian Claims Commission or for enlarging the Court of Claims in order that settlement may be expedited. A provision to give additional powers to the Court of Claims so that it might follow some such procedure as the employment of Masters to hear and sift claims would seem to have a great deal of merit. These Masters would report upon claims to the Court, which would then decide them.

The Senate passed a Claims Commission bill (S. 2731) but it was not acted on in the House. This bill would set up a Claims Commission whose duty it shall be to investigate all claims and report its findings with recommendations to Congress. In cases referred to the Court of Claims for adjudication, the findings of the Commission shall have the weight of prima facie evidence.

Some objection has been made to this bill on the ground that the basis for claims permitted by it is entirely too broad, which would lead to an impossibly long and drawn out task. Undoubtedly many claims would be presented that have no sound basis whatever. On the other hand, there are many claims without adequate legal basis that nevertheless seem justified. An example of this is the Osage Civilization Fund. By the wording of the treaty the money paid the Osages in a land settlement treaty was placed in a general fund, and practically all expended for other Indians. In a suit to recover through the Court of Claims the Court found that although the intention of the Osages was completely frustrated, the wording of the treaty was perfectly clear, and "it is not in the province of this court to reform treaties or to make new treaties for the parties. That is the function and province of the political department of the government."

But if the question of Indian claims is to be finally settled, it seems advantageous to have all claims considered so that Congress may have before it authentic information concerning them. Of course the value of the work done by such a commission as is proposed would finally depend upon its personnel. But it seems that the establishment of a competent commission sincerely devoted to the task of finding the facts in connection with Indian claims would be a big step toward the ultimate solution of this knotty problem.

The Oklahoma Indian Welfare Bill. Senator Thomas and some of the representatives from Oklahoma objected to the application of many of the provisions of the Wheeler-Howard Act to Oklahoma and so exemptions were written into that act. The Oklahoma Indian Welfare Bill is intended to apply certain additional provisions of the Wheeler-Howard Act to the Indians of Oklahoma, primarily setting up a loan fund.

An additional good provision is that trust periods on land of the Oklahoma Indians may be extended by the President without act of Congress.

There are some very objectionable features in the bill as it passed the Senate. The Secretary of the Interior is required to set up at least once in four years competency commissions whose duty it shall be to recommend to him those Indians who should have restrictions removed from their property. Past experience has shown this scheme to be most unsatisfactory in its results. Its effects are well summarized in the Meriam Survey, which says:

"In some instances acts of Congress have resulted in the wholesale exploitation of the Indians, as was the case among the Five Civilized Tribes in Oklahoma and among the Chippewas in Minnesota. In other cases administrative policies have had the same result, notably in the instance of the competency commission which operated under a previous administration and forced fee patents on many Indians who did not want them and who proved incompetent to manage their own affairs. The result of those mistakes is that a relatively small proportion of the Indians who have been declared competent to manage their own affairs have retained possession of their property." (The Problem of Indian Administration, by Meriam and Associates, pp. 472-473.)

The Indian Rights Association protested this provision before both the Senate and House Indian Committees. Many Indians in their testimony indicated a dislike for this provision, but for some reason it is retained in the Senate bill. It should be eliminated in the House.

The original bill contained provisions for extending the protection of the Federal Government to the Five Civilized Tribes in connection with settlement of estates and appointment of guardians. Handling of these matters in the County Courts of Oklahoma has resulted in scandalous exploitation of those Indians.

However, the small minority of white people of Oklahoma who profit at the expense of the Indians through the present arrangement opposed the bill so strenuously at the House Indian Committee hearings and certain members of the Oklahoma delegation aroused such strong opposition to the bill that evidently another effort to extend the protection to members of the Five Civilized Tribes afforded most other Indian groups has practically failed. It is good that the provisions of the original bill for the settlement by the County Courts of estates of Indians of less than half blood outside the Five Tribes has been eliminated.

California Bill. In 1928 Congress passed a jurisdictional bill permitting the Indians of California to sue the Federal Government in the Court of Claims. This act was based on the so-called Eighteen Lost Treaties, or treaties negotiated with the Indians of California in 1851 by which those Indians gave up to the United States their claim upon a large area of California, for which they were to receive certain lands and benefits in the way of machinery and other equipment. After their negotiation these treaties were returned to Washington, but never approved by the Senate. However, the Indians carried out their part of the agreement and practically became homeless and landless by reason of doing so.

By the terms of the original jurisdictional act the Indians of California are represented in the Court of Claims by the Attorney General of California.

Ever since the passage of this act certain organizations, primarily the Indians of California, Inc., and the Mission Indian Federation, have been at work to secure amendments to the act. They have been supported in their endeavors by a miscellaneous group of attorneys. The avowed basis for their action is that the Attorney General of California has not been diligent in prosecuting this suit and that the basis for the claim of the California Indians should be broadened to include other Indians than those who were parties to the so-called Eighteen Lost Treaties. However, it is significant that amendments to the act as suggested by this group have always included provisions for the entrance of private attorneys into the suit, with stipulations for generous pay for their services.

The Department of the Interior has consistently maintained that the Attorney General has been diligent in prosecuting this suit, the record indicating even more diligence than that of private attorneys in some similar cases. The Department maintains that due to the lapse of time since the settlement of California there are no witnesses from whom testimony of value may be secured and consequently the evidence in the case is almost exclusively documentary but quite adequate.

Considerable time of the committees of Congress has been given during the past session to consideration of this subject and there finally passed the Senate an amendment broadening the basis of the suit but not providing for additional attorneys. This seems satisfactory action. However, when this bill comes up for consideration in the House committee there is almost certain to be concerted action on the part of those organizations and attorneys mentioned above to secure the addition to the bill of the provision for fees for private attorneys. Such action seems entirely unnecessary and only serving to deprive the Indians of a portion of any award that may be made to them.

New Mexico Navajo Boundary Bill. At the previous session of Congress a measure was enacted to outline the boundary of the Navajo reservation in Arizona and to provide for consolidating the holdings of the Navajo Indians

within this boundary. The granting of alternate sections of land to railroads in this part of the country has broken up the land into checkerboarded areas that have made it unsuitable for grazing purposes. Also in some cases white stockmen have secured small areas of land insufficient to make stock raising profitable but enough to hinder the development of the Navajo program. It is to eliminate these difficulties that the Navajo boundary measures are proposed. It is most unfortunate that the New Mexico bill failed to pass. Its early passage is hoped for. This would be another step in the solution of the problems of the Navajos and in making for more amicable relations between Indians and whites in that section of the country.

Wisconsin Swamp Land Act. (S. 3045, H.R. 8607.) This bill provides for the purchase for the Indians of Wisconsin of certain swamp lands contained in reservations given to the Indians by the Federal Government but later discovered to have been actually in the possession of the State of Wisconsin at the time they were set aside for the Indians. There is further provision in the bill which points toward a final disposition of federal control of Indian affairs in Wisconsin in that payment to the State of Wisconsin is not to be made until after the State shall by appropriate legislative enactment agree to assume all expenses connected with the future education of Indian youth within its borders on a parity with that provided for white pupils. In this way the State of Wisconsin would take over all responsibility for the education of its Indian children. This bill passed the Senate but failed of passage in the House, although it was favorably reported by the House Indian Committee.

* * * * *

MODERN ROADS FOLLOW INDIAN TRAILS

By Fred Folster, Assistant Leader

Many of our modern roads follow old Indian trails. When you are riding along in an automobile or train over one of our great national or state roads, do you ever think of how much easier it is for you to travel a long distance than it was for the Indian, who had to depend on his feet or on a canoe? The Indian knew how to select the shortest and easiest paths. The path was not always straight; it was crooked and winding, but they always made their paths where the traveling would be easiest. In New York State, today, express trains and automobiles follow Mohawk trails that were used by the Iroquois Indians for many centuries before the white man came. Everywhere there are shorter roads which are used by automobiles and trucks which first had to be laid out by the Indians. So, when you are traveling over these roads today, you are traveling over the very same trails over which the Indians traveled when they went out to battle, to hunt or to the council fire.

DOING YOUR OWN

By Henrietta K. Burton



It had to be done. There was no other way out. And it was fun at that, even though the thermometer stood at the 100 degree mark. If you wanted to have a good time you had to be clean. Everybody was clean and you wanted to be clean too. You had had the thrill of being chosen as an outstanding Indian 4-H Club worker from the Pryor District in Oklahoma to at-

tend the Annual 4-H Club Round-Up at the State Agricultural and Mechanical College at Stillwater, Oklahoma. Nine girls and eight boys, all Indians from the Five Tribes, among the outstanding white 4-H Club boys and girls! What fun! What interesting work! But you had to be clean. Therefore you just rubbed your own and liked it.



Turkey Tracks

MARKETING ALFALFA AND OTHER FORAGE CROPS BY PASTURING BEEF CATTLE
AND MAKING HAY ON THE PIMA RESERVATION

By C. C. Wright

Agricultural Extension Agent

In 1932 the Pima Indians found themselves with a rapidly increasing acreage of irrigated land. The selection of a suitable crop, or crops, for this land became an urgent problem. They had little or no farm equipment and prices of all farm crops were at their lowest ebb. Any man could make a better living at \$2.00 a day on a job than he could by farming his land in the ordinary way. Hence some method of farm practice had to be developed to meet these difficulties. The solution was, as has since been proved - Alfalfa Pasture.

Pasturing Alfalfa A Common Practice In Arizona

"Alfalfa has done more in the last half century to enrich the soil and the tillers of the soil on irrigation projects of the Western United States than an equal acreage of any other crop", according to Mr. S. H. Hastings of the Division of Western Irrigation Agriculture, U. S. D. A. The favorable effects of alfalfa on desert soils are well-known, and as a result of the benefits derived from this crop it is regarded as one of the most valuable crops grown on irrigated lands throughout the west.

Pasturing alfalfa in the Salt River Valley is a comparatively old farm practice. It is recognized as the chief agency in maintaining the productivity of the soil. In addition, the returns from alfalfa when pastured are almost entirely net returns, no expenses to be deducted. This feature appeals to the Indians. Furthermore, alfalfa can be produced during the first few years of its life with little attention other than irrigating. This enables the Indian farmer to hold down his job and farm his land at the same time.

Getting The Pasture Business Started

After many meetings and consultations with the Indians, a number of local live stock companies were approached to see if some might be interested in pasture on the reservation. Several companies said, "Why the Indians would kill and eat all our cattle if we took them on the reservation." Others were a-

fraild they could not avoid the malady known as bloat, which occurs very readily in cattle pasturing on alfalfa unless proper care and management of both feed and cattle are exercised. Finally one company agreed to bring in a small herd of 137 head in October, 1932. They regarded it as a sporting venture, but they are still on the

reservation with many herds. Their percentage of loss has been less than any place they have ever pastured, and they consider the reservation one of the best pasture areas in the country. At the end of last month this company had more than 1,600 head on the reservation.

Other companies soon became interested after this small start, until now there is considerable competition between feeders for the Indian feed. The following spring another company wanted to bring in 1,800 head of their cattle from Red Rock, a small desert town about 80 miles from the reservation. They had no "cow outfit" organized to trail cattle that distance, so they were asked to let the Indians form an outfit and bring the cattle in. They readily agreed, and a call was sent out for eight Indian cowboys with good horses and one man with a team and wagon. Twice this number arrived at the Agency, and a crew was organized. The wagon was converted into a chuck wagon, the mule

team was shod and the outfit started. They were on the trail going and coming about ten days, arriving at the first pasture field on the reservation about sundown. It was a tired, dusty, delighted and happy crew which gathered around the chuck wagon that night for supper. But they had not lost a single animal on the trail and never uttered a word of complaint about thirst, dust, heat, cold or any other discomfort. These cattle remained on the reservation until they were fat. This illustrates one of many activities which were undertaken and are still being engineered in connection with the pasture project.

It was not long after pasturing of alfalfa on newly developed land had been started until Indians on the old land asked for cattle to pasture off their barley, Johnson grass, brush and other miscellaneous feed. This was arranged and many idle acres were soon sown to barley in winter and Sudan grass in summer, to get in on this pasture deal.

Organizing And Managing The Pasture Business

As soon as this pasture business was underway, it became necessary to devise a method of handling it as a group enterprise. The live stock companies would not buy feed from each individual Indian. The following system has been developed:

The extension worker, together with the Indian Pasture Committee (which is elected by popular vote in their respective districts) meet with the cattle company representatives and agree upon the price to be paid for the feed, the number and class of stock for a given period, and the future date when a new price

may be established. The cattle company stations a man, centrally located, on the reservation to look after the cattle. He employs Indian cowboys as needed to move the cattle from field to field, doctor sick ones, gather up strays and so forth.

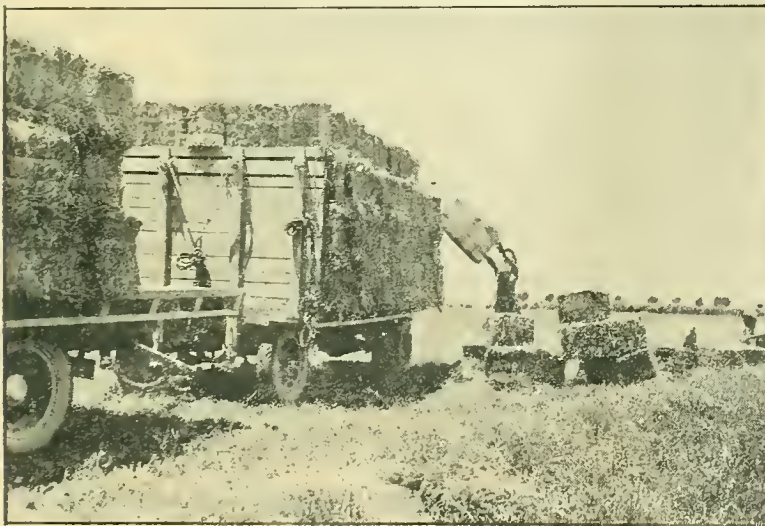
One farm agent is assigned to the pasture project to cover all districts and keep accurate records. He knows every day just where all the cattle are, how many are on each Indian's field, and how many days they have been there. At the end of the month he turns in a statement to the various companies showing what they



Baling Alfalfa Hay, Pima
Reservation.



Mowing Alfalfa Hay, Pima
Reservation.



Loading Alfalfa Hay, Pima
Reservation.

owe to each Indian for feed. From his statement a check is drawn in favor of each Indian and delivered to him through the cattle company's representative. In one district

where only a small amount of pasture is for sale, cattle companies have dealt directly with the Indian farmers, paying them as soon as the feed was consumed.

Growth Of The Pasture Project

Since October, 1932 the pasture program has steadily grown larger and larger. The maximum number of cattle on pasture during the first year was 478 head. The maximum number during 1935 was 6,900 head. The total income from pasture this year will be above \$70,000, with approximately 450 families participating. It is also growing in popularity with the Indians. One Indian was

heard to say, "The pasture business has stopped the wood cutting in our district. The people now have bread and beans without peddling wood."

Another interesting fact in connection with the activity is that the larger it grows the less work is required on the part of the extension staff to keep it going and running smoothly.

A Proper Extension Project

This Pasture Project is considered as a managed enterprise. It not only raises the income of many Indian families, but it makes an income for many where there would otherwise be almost none at all. In a certain sense it is orderly group marketing of a farm product through the help of Government employees. It is believed that it has worked up

enough momentum to the present time so that it will force itself onward. As an illustration of this, the Indians have arranged with three large cattle outfits to receive from them the necessary seed to plant their lands. This is in the form of an advance loan and last season amounted to approximately \$3,500, all of which has been repaid.

Making Hay At Pima

Making alfalfa hay and pasturing cattle at Pima are now two farm practices which compliment each other. At the beginning of the present season one farm agent was assigned exclusively to the task of promoting the production, harvesting and sale of alfalfa hay. Fields which had been pastured continuously for one or more years were beginning to be foul. Hence it was necessary to

find a satisfactory market for off-grade hay. After contacting many hay buyers, one company agreed to take all the hay offered for sale by the Indians, no matter how many weeds or trash it contained, at a fair price. The offer was presented to the Indians and they were pleased with the opportunity to clean up their fields.

Haying operations began about

the middle of April. An experienced hay press man was induced to purchase two new traveling pick-up baling outfits. This made it possible to turn out sixty to eighty tons of baled hay a day. It was up to the Indians and the farm agent to keep all haying operations synchronized in such a way that the machinery would be kept busy and the hay would cure properly.

The haying operations are proving to be an educational enterprise for the Indians. They not only have the advice of the extension workers, but the benefits of the experience of the buyers' field men. Many companies have sent field men on the reservation to assist the Indians in making high quality hay for which they receive a higher price. The Indians are encouraged to make their own bargains as far as possible.

They are learning to plan and look ahead, not only for the present crop but for the crops to come. They seem to enjoy going to the buyers' headquarters to check over their hay weights and receive their checks. The Pimas also sell hay to other reservations. Whiteriver, San Carlos, Fort Wingate and Phoenix Indian Schools and while these orders are relatively small, it is surprising what a desirable effect they have on the local market. The extent and size of this hay business during the past season is indicated as follows:

From one to six cuttings of hay were harvested on approximately 2,100 acres. Eighty-two different farmers cut and sold hay. There was a total of 6,610 tons baled and sold and approximately 300 tons stacked. The average net return to the Indian farmer was about \$5.00 per ton.



Beef Cattle Crossing The Gila River Into The Casa Blanca District Of Pima Reservation For Pasture July, 1934.

REPORT ON I.E.C.W. LEADERS' MEETING AT OSAGE AGENCY

By James B. Ring - Senior Clerk, IECW

On October 30, 1935, Conservationist Fred L. Verity and I stopped at the Osage Agency to attend a meeting of I.E.C.W. Foremen, Leaders and Assistant Leaders. This meeting was conducted by Superintendent C. L. Ellis and Disbursing Agent Gentry, and while I have attended other meetings of the ECW staffs, yet the Osage gathering impressed me so that I consider it worthy of mention.

Here we found a group of young and older men who were enthusiastic to present and voice their ideas and meet any problems pertaining to the more successful administration of Emergency Conservation Work on their land with a good discussion on the best ways and means to successfully carry out their part of the job. Questions were propounded by some and answers given by many. The men of the Osage, their Foremen, Leaders and Assistant Leaders are to be commended for their splendid attitude toward Emergency Conservation Work. Superintendent Ellis and Disbursing Agent Gentry and other Agency employees deserve credit for devoting their time to bringing about this closer feeling between the men and the object of Emergency Conservation Work.

* * * * *

THE NEW ECW "TATTLER"

Our heartiest congratulations to Russell G. Pankey for his sponsorship of one of the finest ECW news pamphlets for the Shoshone Reservation, entitled "The Tattler."

The Tattler is an exceptionally good ECW news bulletin and one can readily note by its contents, that it has the whole-hearted and unanimous support of all the ECW employees of that jurisdiction.

Its news is lively and inspiring and is setting a fine example for all the ECW men. The local "gossip" is very entertaining and interesting. It also covers a vast amount of news items which are contributed by all their camps and the men are looking forward to the next issue with great anticipation.

Mr. Pankey is blazing a trail of happiness and contentment with his ECW "Tattler" and we hope that he will keep up this splendid work with his bi-weekly bulletin.

NEW SANATORIUM FOR SOUTH DAKOTA

The Secretary of the Interior has approved the recommendation of a board of commissioned officers of the United States Public Health Service that the new Sioux Sanatorium be located at Rapid City, South Dakota.

An appropriation of \$575,000 was made available by Congress for the fiscal year 1932 for the erection of a 100-bed sanatorium for the benefit of the Sioux Indians. Before plans were completed the funds were impounded and were not released until the passage on August 12, 1935, of the Second Deficiency Appropriation Act, which appropriated the money and directed the location of the institution at such place in South Dakota as the Secretary of the Interior might direct. To obtain an unbiased recommendation as to the location of this institution the United States Public Health Service was asked to designate three of its officers to make necessary field studies and to submit the necessary report. Following extensive studies in the field the board detailed by the Public Health Service unanimously recommended that the most favorable site for the proposed sanatorium is at the former Indian school plant at Rapid City, South Dakota.

* * * * *

COVER DESIGN

The cover design was taken from an article entitled "The Bead Mountain Pueblos of Southern Arizona" by Florence M. Hawley, which appeared in the Art and Archaeology Magazine, September-October 1932 Issue.

This design portrays a late Middle Gila Polychrome Bowl design. Miss Hawley reproduced the illustrations for that article, including the one which appears on our cover page.

GRAND RONDE RESERVATION

By Oscar H. Lipps, IECW Supervisor

In reality the Grand Ronde Reservation has long ceased to be an Indian reservation for all practical purposes. There is now only 60 acres of tribal land and 830 acres of allotted trust land, the latter being all in the heirship class, with one-half of it belonging to heirs living on the Yakima Reservation in Washington.

There is a small IECW project being completed on the 60-acre tract of tribal timber land, which land is valuable only because it affords a supply of fire wood for the Indians residing nearby. The IECW project consists of the clearing of a fire-guard lane around this 60-acre tract at a cost of about \$1,000 for labor; the Indians furnishing their own tools.

While this is a very small project -- almost insignificant when compared to the more elaborate projects on the larger reservations in this Pacific Northwest country -- still there is one outstanding result to be observed here which seems well worth mentioning.

Upon arriving at Grand Ronde I sought and found the principal leader of this group of Indians - Abe Hudson - whom I knew to be an Indian of more than the ordinary intelligence and reliability. I found Mr. Hudson at the local public school building where he has held the job of janitor for the past 13 years. Knowing the Grand Ronde Indians as a group of remnants of many different tribes who had been gathered up by General Phil Sheridan back in the 50's without any regard as to their social anthropology and forced to go on this reservation against their wishes, I was interested to learn just how these Indians had responded to the opportunity to engage in a community work project where cooperation is the chief requisite for success. So I made careful inquiry of Mr. Hudson as to the effect of this small IECW project on the Indians as a whole and I was agreeably surprised at the hopeful enthusiasm of his attitude as he told me of the benefits this group of Indians have received from this small community enterprise.

He related to me how, after their lands had been allotted, a fee patent was issued and nearly all had lost their homes, the Indians found themselves pushed out on a limb with white men, next to the tree sawing it off. He depicted his people as groping in a wilderness of doubt and despair. They had lost faith in themselves and in their ability for cooperative effort, although in former years they had cleared their lands, built homes and developed productive small farms. After they had lost their lands, they seemed also to have lost all initiative and desire for advancement.

Then came along this IECW project which afforded an opportunity for restoring their former habit of group self-help, and at once they were fired with a spirit of exaltation, and though they had not escaped from the burdens of a hard world and become recipients of unlimited Government bounty, still, mindful of the distress of recent past years, their latent intelligence now seemed to be awakened and a new hope to arise within their breasts. They had felt the power of group cooperation and had been aroused from their years of lethargy and had become imbued with the spirit of progress. "This ECW", said Mr. Hudson, "has demonstrated to us the value of community team work and has pointed out to us a way for advancing our welfare through cooperative efforts. Those, who at first came to our meetings to scoff and criticize the Government and the Indian Bureau, have now become good cooperators. We are now all anxious to get our tribal organization perfected, have our Constitution and By-Laws approved and get our improvement program going. The IECW gave us our first start in that direction."

So I conclude that if this little Grand Ronde IECW project has accomplished nothing else, it has caused a spiritual awakening among this group of 200 Indians which promises to set them on the road to recovery. And here we have a demonstration, in a small way, of the revival and conservation of the most valuable of all natural resources, namely, the spirit of a people and those related human values without which all material property eventually becomes as dry as bones in the graveyard of buried hopes.

* * * * *

MEMORANDUM TO THE COMMISSIONER

By D. E. Murphy

To emphasize the importance of long time programs for Indian Reservations approved by the Indian Office, I cite the following story told to me by one of the Indians. He said substantially, as follows:

"Years ago a superintendent came to our reservation and developed a cattle, horse and garden program. He was followed by a superintendent who said, "Get rid of your live stock and take up farming." The second man was followed by a third who said, "Take up sheep raising." He in turn, was followed by another man who said, "Plant flowers."

CEREMONY OF THE CREEKS

The outstanding ceremony of the Creek tribe is the Annual Green Corn Dance, which is always held in midsummer. On the first day of the Green Corn Dance, the men do not eat. In the afternoon the women take part in the Ribbon Dance. The Ribbon Dance is so named because the women decorate themselves with ribbons of various colors and with some kinds of ornaments. The women dance around the fire in the center of the stomp ground sixteen times. The slow and fast dances are danced eight times each; they also dance a dance called the Old Dance, four times. After the women complete these dances, the men take some kind of medicine and go around the fire. The women join in the dance for a while.

The next day the women and children take medicine before breakfast while the men take medicine nearly all day long without eating. While the men take medicine they dance each of the dances sixteen times. There are two singers and one drummer. The rest of the dancers yell and shout. When they get through dancing they take feathers on poles to the water at the river. When they return they all go out and bring back some wood to be used that night. While they are dancing, they burn the wood in the fire around which they dance.

When night comes the people start dancing. Those who have been drinking liquor cannot take part in the dancing. The first dance of the night is known as Wedding Dance. Sometimes between these dances, they dance the following dances: Four Corner, Duck, Buzzard, Gourd Fish, Double Head, Forty Years Old and the Rabbit Dance. The last dance is always at daybreak and is known as the Oldest Dance. After that dance it is daylight. Next they get ready to play a ball game, a matched game; this game is played between teams made of men. In playing this game, men have sides known as the west and the east. These sides are called this because of the goals. They are placed in the same position as football goals are placed. The players play with ball sticks, which are made from green hickory wood. These sticks are very hard to break. The game is very much like basketball. The players have centers, guards, forwards; but they do not have to play the game in a certain length of time nor have a certain number of players. These players are not allowed to use their hands; they only use the ball sticks. Their drinks are carried to them by the women who pass water, abuske, (parched corn), women and sofka, (an Indian drink). The game is won when one side gets the score of twenty-one. This is only a matched game, but when playing with a different party, it is, in other words, the same thing but is called a war game. The Creeks seldom play this game now. The men are afraid to play in the game. Reprinted from the Indian School Journal - Chilocco, Oklahoma.

FORT PECK MOTHER'S CLUB



FROM IECW FOREMAN REPORTS

Fence Construction At Pima.

Three car loads of fence material was received and unloaded during the week and it is expected that one more car of barb wire will be unloaded the first of the coming week. The Indians of the Gila River Reservation are much pleased to see this material as they are looking forward to the employment on the construction of the fence, and what is far more important to the stock owners of the reservation, the fence when built will prevent their stock from straving onto their white neighbors' fields and in some cases being impounded until damages are paid.

Work on Charco 2 is getting well under way. The teams owned by the Indians are doing remarkably good work, as well as are the owners. This charco will be a big help after completion for the reason that the cattle will remain along the slope of the mountains for a much longer period after water is provided for them.

Three corrals have now been completed and during the week one of them was put into use for an efficient roundup of wild horses at which about seventy horses were driven in. Clyde H. Packer.

Completion of Dam At Cheyenne And Arapaho. The work is completely finished on this dam except sodding and we can't do that until next spring some time. The dam looks good and has lots of water in it and will be much benefit to this community for years to come. The Indians in this section are very hard up and this work was a means of living for many of them. Crews were

shifted every two weeks and all of the needy ones that complied with the rules were given work. We only hope that we can get another project of some kind in the near future. We will show our appreciation by the kind of work we will do, as we tried to show on this project. Frank D. Bushy.

Uintah and Ouray Reports. The cold weather has kept the men inside most of the time and the leisure time is spent in reading. Some of them go to town to a show once in a while. We have a general meeting once a week just for a get-together and discuss ways of bettering the camp. Tuesday night we decided on holding a boxing smoker December 7, to raise money for a washing machine which is to be used by all in camp. Our boys will fight outside boys.

The women of the family camp served a lunch and the camp court had their weekly trial. One of the teamsters was convicted of stealing hay from his neighbor and sentenced to wash the evening dishes. The women are having a meeting of their own each week. The time is spent in helping each other with sewing. They are planning on doing sewing for the outside boys who are a long way from home. This meeting takes place at a different tent each Wednesday. Roy Langley.

The past week has been spent on trail maintenance. Due to rough trails to and from our new camp site

it has been necessary to put all our men on the trail cleaning off the right-of-way and haul gravel and lumber into camp. It will be a treat to get into our new permanent camp after living in tents since the work started.

We have put in three days on beetle control work which is new to us. The past three days we have located and spotted 96 bug trees. This is interesting work and we hope to make good at it. Carnes La Rose.

Opening Of New Camp At Tongue River. On Wednesday night we opened our new camp by giving a dance in the new barracks. It was a good crowd and everybody had a good time. The cook and his boys served the supper at midnight. The boys are now staying at the barracks and everyone feels safe from freezing this winter. Eugene Kyote.

Winter At Five Civilized Tribes. Old King Winter has been making quite a stay in our midst. He came rather early for these parts. The hills and streams are beautiful at this time of the year.

Camp routine, forest stand improvement and trail building all have a strangely familiar sound. The men seem to be on friendly terms with these projects and they get along rather well together. Visit the men and one hears the sound of the axe as it bites its way through the timber and the hum of the crosscut saw singing its way through the larger trees. An Indian may be seen on the handle end of the axe and at the ends of the saw. They will be singing or whistling or cracking jokes with each

other and one can hear their laughter ringing through the woods at some unusually clever quip or joke. An Indian is full of dry humor as the world knows through the late beloved Will Rogers. Frank James.

Varied Reports From United Pueblos. We are getting along alright so far with our work. We always have good times at nights, sing songs and tell stories. Luciano Quam.

We are now in water, our well is giving plenty water. We figure it gives out 1,500 gallons of water a day. We have had snow just a few days ago, but it melted away, but still the cold wind is coming up every day. Joseph Panteah.

The truck trail at Cheama Canyon, it runs about almost half way from where the work had started out first. Henry Natewa.

In two days I was busy making windlas and some crippings for our well which is to begin Monday. Will do my best. Ned Pelesque.

A Capable Indian Leader At New York. The work has progressed in fair shape considering the fact that several days of rain raised the water and caused the men to work in ice water knee-deep. 1,000 feet was completed the end of the second week. Solid rock was struck at a depth of $2\frac{1}{2}$ to 3 feet. The high spots will necessitate some blasting.

The crew is working under a leader, Mr. Thomas Lazor a St. Regis Indian who is proving very capable in the direction of this work.

The men as a group are excellent workers and are interested in getting these drainage projects through as the water problem is a serious one on this reservation. Joseph F. Tarbell.

Many Musicians at Coeur d'Alene. The boys now entertain themselves and fellow-mates playing various instruments they have in camp which includes mouth organs, clarinet, mandolin, violin, and ukulele.

On project 29 (Old Mill Area Fencing), the work now being some distance from camp makes it necessary to take noonday lunches. On the fence project there is much brush cutting, so the boys can get to the fence lines. However, the work is progressing steadily. C. W. Little.

Keshena Reports Progress. Truck Trail Maintenance: Brush was burned and cleaned up along one and one-half miles of truck trail that was improved last summer. Grading of new trail was stopped during the week due to snow and cold weather. The machines are now busy maintaining truck trails and getting them ready for gravel.

Management Maps: The work continued with the survey of trails. 16½ miles of trail were traversed last week.

Telephone Maintenance: 4½ miles of tree line was taken down and the insulators salvaged.

Fire Lanes (Plowed): 12 miles of old lanes were maintained and the plow was laid up for the season. Walter Ridlington.

Spring Development And Fencing At Winnebago. The spring on the Omaha Reservation is almost completed.

It will take only a few man days to finish. Our next spring project will be on the Santee Reservation.

The fencing has been temporarily stopped until the property lines can be located. It will be resumed in the near future. The truck trail work is being pushed while the dirt is not frozen too hard to move and the fence can be built a little later in the season. R. P. Detling.

Progress On Trail At Colville. We have shown wonderful progress on the trail this week. The caterpillars are operating steadily and each day are drawing nearer to the end of their project and we hope that they may continue on with the rapid work which they are doing now.

The trail will be of a great improvement over the old one and our local men take much interest in the work which will be of a great benefit to them.

The boys spend their leisure time activities playing cards, playing music and singing their favorite songs. They have good attitudes toward each other and have no trouble whatever. Roy Toulou.

Varied Activities at Pine Ridge. Wood salvaging continued such as chopping of dead and bug killed trees. Teamwork has been very satisfactory and the hauling to camp very good.

Boundary markings have been very well taken care of but more work will be done this week with another truck coming. The country we worked this week was rough and the surveyors are well ahead of us but by working a little harder we hope to be up with them. John Artichoker.

Two Good Football Teams At Southern Navajo. The football team played at Farmington yesterday and won by a score of 66 to 0. The whole team showed the proper spirit and whole-hearted cooperation. The second team played at Fort Defiance and took Tuba City into camp by a score of 25 to 0. These boys are also showing the stuff and they will be plenty able to give a good account of themselves. L. E. Helman.

Basket Ball Team at Fort Belknap. With colder weather setting in practically all crews working out in the field are being moved with the exception of two reservoir crews which are being left out to finish up.

A large number of the men are practicing and playing basket ball in the community hall every evening and a team is going to be selected from these men to represent this camp and games are trying to be scheduled with other ECW teams and some of the local CCC camps. Edward Archambault.

Indian Dances At Red Lake. Just a few days back the Ponemah Camp had an Indian pow-wow. This is one dance that is loved by most all the Point Indians. In the pow-wow, a number of different steps or dances can be pointed out. We have the rabbit dance and the grass dance, which are two of the favorite dances. To distinguish the dances, the rabbit dance is danced by two people side by side. This is one of their friendly dances. Visitors attending a dance are sometimes asked to join, by an Indian coming and taking the person's hand and joining the ring around and around. In the Grass Dance the dancers come out in individual style dance in different steps about the ring. In this dance a good dancer is judged by the number of changes he

makes without getting off time. In both cases the singers and drummers are in the center of the ring, while the songs sung are somewhat different. At this dance we experienced the largest crowds yet to gather for one meeting at this camp. The order was excellent and there was wonderful cooperation from the enrolled men. S. S. Gurneaux.

Work On Fences At Fort Apache. Old fence posts were removed and holes were then blasted to proper depth and new posts set in. New staves were tied on and the wire was tightened.

Brush was swamped out on both sides of the fence about ten feet.

Leisure time activities:-
Sleeping! Arthur Rettman.

Bridge Building At Rocky Boy's. The bridge crew is now working on two bridges on Project No. 2. The timbers used in these bridges will all be creosoted. Work is progressing as rapidly as possible on these two bridges, due to the frozen condition of the ground it is extremely difficult to dig the bridge footings.

The forest clean-up crew cleared and burned the brush on about 10 acres of timber land.

The spur trail crew completed clearing the right of way on about another 1/4 of a mile or road. This trail will open up the road to where a good share of the logging operations on this reservation will be carried on. Pressie Ring.

Short Report From Leupp. Just getting along fine. R. L. Draper.

SMITHSONIAN INSTITUTION LIBRARIES



3 9088 01625 0037